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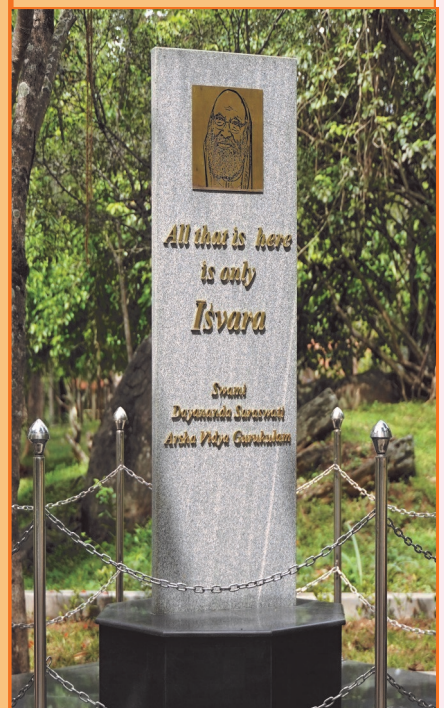
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Sādhana-pañcakam
Pujya Swamiji's transcribed talk

This is the twentieth part of the serial article, continuation from Sep 2022 newsletter.

VERSE 4

क्षुब्धाधिश्च चिकित्स्यतां प्रतिदिनं भिक्षौषधं भुज्यताम्
स्वादन्नं न तु याच्यतां विधिवशात् प्राप्तेन सन्तुष्यताम् ।
शीतोष्णादि विषह्यतां न तु वृथा वाक्यं समुच्चार्यताम्
औदासीन्यमभीप्स्यतां जनकृपानैष्ठुर्यमुत्सृज्यताम् ॥ ४ ॥

*kṣudvvyādhiśca cikitsyatām pratidinam bhikṣauṣadham bhujyatām
svādvannam na tu yācyatām vidhivaśāt prāptena santuṣyatām ।
śītoṣṇādi viṣahyatām na tu vṛthā vākyaṁ samuccāryatām
audāsīnyamabhīpsyatām janakṛpānaiṣṭhuryamutsṛjyatām ॥ 4 ॥*

क्षुब्ध-व्याधिः *kṣudvvyādhiḥ* - the disease of hunger; च *ca* - and; चिकित्स्यताम् *cikitsyatām* - may it be treated, cured; प्रतिदिनम् *pratidinam* - daily; भिक्षौषधम् *bhikṣauṣadham* - medicine that is food given as alms; भुज्यताम् *bhujyatām* - may it be eaten; स्वादु *svādu* - tasty, sweet; अन्नम् *annam* - food; तु *tu* - but; न *na* - not; याच्यताम् *Yācyatām* - requested; विधिवशात् *vidhivaśāt* - according to *prārabdha-karma*; प्राप्तेन *prāptena* - with whatever comes; सन्तुष्यताम् *santuṣyatām* - may one be happy; शीतोष्णादि *śītoṣṇādi* - heat and cold, etc.; विषह्यताम् *viṣahyatām* - may it be endured, without complaint; तु *tu* - but; वृथा *vṛthā* - meaningless, useless; वाक्यम् *vākyaṁ* - words; न समुच्चार्यताम् *na samuccāryatām* - may they not be spoken; औदासीन्यम् *audāsīnyam* - emotional neutrality; अभीप्स्यताम् *abhīpsyatām* - may one desire to achieve; जन-कृपा-नैष्ठुर्यम् *jana-kṛpā-naiṣṭhuryam* - others' mercy, praise or censure; उत्सृज्यताम् *utsṛjyatām* - may it be given up

‘May you treat hunger as a disease, eating appropriate food everyday in proper proportions, taken like medicine. May you not ask for tasty food. May you be happy with whatever comes to you in accordance with your *karma*. May you endure heat and cold, etc., without complaint. May you not speak meaningless

words. May you strive to obtain even mindedness and emotional neutrality. May you be equanimous to others and also remain unaffected by their praise or censure.'

TREAT HUNGER LIKE A DISEASE

From the previous verse, we can bring in *budhajanairoādaḥ parityajyatām sadā*; never enter into arguments with wise people. Now, this verse begins with *kṣud-vyādhiśca cikitsyatām*; treat hunger like a disease. It is all about how to conduct oneself. The whole verse is about responding to the world. What is the conduct of a *mumukṣu*, a seeker? First the author said all of the things that have to be done for *mokṣa*. Now he is pointing out the things that you have to avoid and the secondary things you have to do. The whole first two lines are about eating. This is important because it is a daily business.

Kṣudvyādhiśca cikitsyatām pratidinam bhikṣausadham bhujyatām; may you treat hunger as a disease, eating appropriate food everyday in proper proportions. Food should be taken as medicine. Whether you are a *sannyāsī* or a *karma-yogī*, you have to live your life and therefore hunger is a natural thing. Hunger is something you have to appease. The only way to appease hunger is by eating. But eating can become a big project. So he is saying, 'Don't convert it into a project.' This is really meant for a *sādhū*. But even a *karma-yogī*, a *mumukṣu*, should look upon eating not as a project, but more as a treatment of an illness. *Cikitsā* means a desire to cure.¹⁰⁸ The meaning of *cikitsyatām* is, 'May you desire to cure.' Until the cure takes place, may you do whatever is to be done. That is the *cikitsā*.

Treatment is done only when there is a disease. You want to get rid of the disease because it makes your life uncomfortable. Therefore, whatever causes discomfort is a *vyādhiḥ*, disease. *Kṣud*, hunger, causes you discomfort and pain, so it has to be removed. This is why it is likened to *vyādhiḥ*.¹⁰⁹ Hunger is not a disease, but it is

¹⁰⁸ चिकित्स रोग प्रतीकारः । किं रोगप्रतीकारे स्वार्थे सन्

¹⁰⁹ क्षुद्रवे एव व्याधिः क्षुद्राधिः

like a disease. Disease comes occasionally and it comes throughout your lifetime as well. It is similarly so with hunger. The only difference is hunger comes three or more times a day. Therefore *kṣud-vyādhiḥ* is like malaria, it keeps repeating itself. When you are doing your contemplation, you are not so contemplative that you forget to eat. So, *kṣudvyādhiḥ cikitsyatām*; let the disease of hunger be treated by you. The word *ca* is a simple conjunction to connect *kṣudvyādhiḥ cikitsyatām* with *budhajanairvādaḥ parityajyatām* in the previous verse.

REGARD FOOD AS MEDICINE

So let this *vyādhi* be treated by you. For that, you require *auśadham*,¹¹⁰ that which is born of *oṣadhi*, vegetarian food. This also includes herbal medicine. Previously, all medicine was herbal, so it was called *auśadham*. Here he says food is also *auśadham*, because it is vegetarian and because it should be like medicine. What kind of medicine? *Bhikṣā*¹¹¹ is the *auśadham*, therefore *bhikṣauśadham*. It is not that whatever you make and eat is *bhikṣā*. But if you offer it to Bhagavān and then eat it, it becomes *bhikṣā*. *Naivedya*¹¹² is also like *bhikṣā*. Therefore, whatever is given is *bhikṣā*. That is why when they cook food in India, they offer it to the Lord. At first *bhikṣā* is only *anna*, food. But once you offer it to the Lord, then it is given by the Lord. This makes it *naivedya*, meaning it is already *nivedita*, given. So food that is offered to the Lord comes to you as *bhikṣā*. Therefore, may this *bhikṣauśadham* be eaten by you every day.

What is the advantage of *auśadha*? One good thing about *auśadha* is that you have to take it, even if it is bitter. You cannot say, 'I won't eat this because it is bitter.' It is *auśadha*, medicine, so you have to take it. Sometimes you even have to hold your nose and take it, like castor oil. Or if it is some nice-tasting medicine with honey and sugar and so on, you may feel like drinking the whole bottle. But you

¹¹⁰ औषधीभ्यः जातम् / औषधम्

¹¹¹ Anything given as alms; the term often refers to food offered to *brahmacārins* and *sādhus*.

¹¹² Food offered as part of worship.

should not do that, either. You cannot take the whole bottle if it is very pleasant, and you cannot refuse to take it if it is unpleasant. That is the advantage of looking upon food as *auṣadha*. It is the same thing with *bhikṣā*, because you cannot say, 'Why did you give me this or that *bhikṣā*?' *Bhikṣā* means you have to take whatever comes.

One more thing about *auṣadha* is that there is a dosage:

*pūrayet aśanena ardham tr̥tīyam udakena tu,
vāyusañcaraṇārthāya caturthamavaśeṣayet*¹¹³

Ardham pūrayet, may one fill half the stomach, *aśanena*, with solids, and *tr̥tīyam*, the third quarter, *udakena*, with liquids. What about *caturtham*, the fourth quarter? *Avaśeṣayet*, leave it empty. For what? *Vāyoḥ sañcaraṇārthāya*, the movement of air. Not really for air, rather for the movement of the food itself, let there be some space. For health's sake, for economy's sake, for anything's sake, leave the fourth quarter alone!

Now we have a big problem, namely how to find out the size of the fourth quarter and how to find out the size of half the stomach? The answer is, when you feel like eating one more piece of food, then stop. That is enough. So a dosage is involved, which means that pleasant and unpleasant do not count at all. That is how you should look upon *auṣadham*, medicine. In the same way, you should treat food as medicine. Then *svādvannam na tu yācyatām*; may you not ask for tasty food. *Svādu* means tasty. These are all simple rules.

¹¹³ 'May one fill half the stomach with solids, the third quarter with water, and leave the fourth quarter empty for the movement of air.' (Sanskrit Traditional).

To be continued...

This is the sixteenth part of the serial article, continuation from August 2022 newsletter.

Vividiṣā-sannyāsa, renunciation for the sake of pursuing knowledge

When *vyavasāyātmikā buddhi* or determinate knowledge has arisen, what does one do? Then the person has no other agenda at all. His whole life is devoted only to the pursuit of knowledge. He becomes a renunciate, a *sannyāsī*. That is *vividiṣā-sannyāsa*, renunciation taken for the sake of *vividiṣā*, to fulfill the desire for knowledge. That is the most compatible way of life for the pursuit of self-knowledge. It does not mean that one cannot pursue knowledge otherwise, but if you have a choice, you always choose the most compatible way, just as you choose a place of residence which is most compatible with your nature. There are some who live in the woods and mountains. Why do they invite such discomfort? It is because that is where they feel comfortable; it is compatible with their nature. Again, what kind of job will anyone take up? It would be one that suits his or her particular qualification. Similarly also, a seeker of knowledge will take up that way of life which is most conducive for the pursuit of knowledge. *Sannyāsa* or renunciation is a way of life, wherein there is nothing else to do other than pursue knowledge, *śravaṇa*, *manana*, and *nididhyāsana*. At the most, it could also be serving the teacher, going and getting *bhikṣā* for the teacher, obtaining food for him, and doing things for him. That also is not required these days, anyway. Now the teachers are feeding the students instead! Whatever way it is, *sannyāsa* means a single-pointed pursuit.

Whether one wears ochre colored robes or not might depend upon the situation, because the world might not accept that. India would accept that, but the West would not have sympathy for a life of renunciation because you have to make your living here regardless of who you are. You may therefore not have a choice. In India, that luxury is available because a person in ochre clothes is respected. The *sannyāsī* can get food. If nothing else, people will provide you at least the ba-

sic needs. Or you can always go to Rishikesh, because there are *annakṣetras* where food is given free at least once a day. The devotees who visit Rishikesh and Haridwar have a great value for feeding the *sādhus*. Lots of donations pour into the *annakṣetras*, and so, now and then, there is even a *bhaṇḍārā* or feast.

Normally, the *annakṣetras* provide *dāl* and *roṭī*. As Swamiji says, in the morning it is *dāl-roṭī* and in the evening it is *roṭī-dāl*; *dāl-roṭī*, *roṭī-dāl*! That's what you have. But every now and then, because of the kindness of the devotees, there is a *bhaṇḍārā* or feast. There is some special *sabji*, vegetables and things like that. Once or twice a year, they may also give you an umbrella, because you need that in the rain and heat. Every so often, they give a pair of clothes, a bar of soap, a bottle of coconut oil, things like that. For most *sādhus*, that is quite adequate. They need not waste time looking for all this stuff. At one time, *sannyāsīs* had to spend a lot of time in getting their *bhikṣā*. They were required to go to the hills and that took a lot of time. Therefore, a holy man, called Bābā Kālikambliwālā, set up an *annakṣetra*. Later on, many other *annakṣetras* also came up. Therefore, in India, one still has the luxury of becoming a renunciate because the basic needs will be taken care of and one can remain devoted to study, contemplation, or whatever one wants.

The wise person

Yatayaḥ are those whose nature it is to strive hard. They have only one agenda. The agenda is to gain the knowledge and do whatever is required to further that agenda. As part of that, one might perform *pūjā* or worship, do *japa* or chanting, *upāsanā* or meditation, or whatever is considered necessary. One can study Sanskrit or study logic, *nyāya*, if there is a need to be acquainted with the basic texts; one may do whatever is necessary to pursue the knowledge. People have different kinds of needs, and some people do a lot of meditation and worship, in addition to studying the scriptures.

Śuddhasattvāḥ are those who enjoy a *śuddha*, pure, *sattva*, mind. Purification of mind happens in two stages. The first happens through *karma-yoga*, which is the worship of *īśvara*, the Lord, through one's *karma* or actions. The second stage of

purification takes place during the pursuit of knowledge. The nature of this purification is the giving up of one's erroneous notions in light of the study of Vedānta. That is the finer process of purification. Here *śuddhasattvāḥ* means the wise, those whose hearts are pure; all their impurities of the nature of false notions have been removed by the knowledge.

What happens to the wise at the time of death?

Antakāla means the time or hour of death. This is the term used to denote the death of an ordinary person. The death of the wise person is called *parāntakāla*, because it is death with a finality, once and for all. An ignorant person dies only to be born again, because the desires in his mind at the time of death determine his destination. Until the person gains *mokṣa*, this process continues.

“But suppose, Swamiji, I decide not to desire at the time of death, then what?” The answer to that is that there's no choice in this matter. It's not that one can resolve to desire or not desire; desire simply occurs. Desires are an expression of our needs. Desires will continue to exist as long as we feel incomplete. Therefore, what applies to an ignorant person is *antakāla* or death, which is followed by birth. As the Bṛhadāraṇyaka Upaniṣad¹ says, *mṛtyoḥ sa mṛtyumāpnoti*, he goes from one death to another death. What is the death of the wise person? It is called *parāntakāla*, a death that is not followed by birth; it is not only the death of the physical body but also the death of ignorance and the death of the ego. The word *parāntakāla* has two meanings. Beyond the literal meaning, the implication that applies to the wise person is that the 'real' death has taken place in the wake of knowledge. This is the death of the ego, the sense of individuality, which is caused by ignorance. When ignorance goes, the sense of individuality also ceases.

Those who have become immortal, *parāmṛtāḥ*, having gained identity with *brahman*, abide in *brahman*, *brahmalokeṣu*. *Brahmaloka* means *brahma eva lokaḥ*, the *loka* or abode that is of the nature of *brahman*. Wise people abide in their knowledge of the self as *brahman*.

To be continued...

¹ Bṛ.Up. 4.4.19

Vālmīki Rāmāyaṇa
As Taught by Swami Dayananda Saraswati

This is the fifteenth part of the serial article, continuation from August 2022 newsletter.

सुग्रीवश्चापि तत्सर्वं श्रुत्वा रामस्य वानरः ॥ १-१-६०

चकार सख्यं रामेण प्रीतश्चैवाग्निसाक्षिकम् । ततो वानरराजेन वैरानुकथनं प्रति ॥ १-१-६१

रामायावेदितं सर्वं प्रणयाद् दुःखितेन च । प्रतिज्ञातं च रामेण तदा वालिवधं प्रति ॥ १-१-६२

वालिनश्च बलं तत्र कथयामास वानरः । १-१-६३

sugrīvaścāpi tatsarvaṁ śrutvā rāmasya vānarah || 1-1-60

cakāra sakhyam rāmeṇa prītaścaivāgnisākṣikam |

tato vānararājena vairānukathanam prati || 1-1-61

rāmāyāveditam sarvaṁ praṇayād duḥkhitena ca |

pratijñātam ca rāmeṇa tadā vālivadham prati || 1-1-62

vālinaśca balaṁ tatra kathayāmāsa vānarah |1-1-63

The *vānara* Sugriva, having listened to Rama's narration, immediately, in a ritual-like manner, sealed his friendship with the prince. Keeping the fire before him as witness, he swore his friendship. Lord Agni, lord of fire, will be brought into any relationship as a *sākṣī*, as a *devatā*, as is done for a marriage. In front of *agni*, one makes a vow. At first Sugriva might have doubted Rama, and he doubted him later, but here he said, "For any help you can count on me."

Freely, without hiding anything, Sugriva stated his enmity for and his problem with Vali. He explained how Vali misunderstood him and how he was thrown out of the kingdom and how he lost everything including his wife. Sugriva sought Rama's help, just as Rama sought his help. It looked as though Rama wanted to bless Sugriva. That is how this is interpreted. Rama promised that Vali would die for the actions he had done. Even though Rama had great respect for Vali, he knew that Vali would not listen to reason and that death should be punishment for his actions. Rama promised that Sugriva would get back the kingdom and his wife Tara.

This *vānara*, Sugriva, described the strength of his foe, Vali. There are entire stories extolling the strength of Vali. Narada is talking now. Narada traveled around and once went to Ravana's court. Without visa or passport, he was an inter-terrestrial traveler. Three *lokas* up and down he goes; he does not require a

plane or anything; he decides and goes. Ravana had come to great power. He had brought all kingdoms under him. Even gods were under his control. Ravana was not limited to human powers. He had earned all the supernatural powers. Ravana was a despot, self-conscious and proud. *Dharma* was not of concern to him. Narada, a saint, met Ravana at his court. Normally, when a saint came, even a great king would rise and wait before sitting again until his worthy guest had settled. This was the tradition. Ravana was on his throne when Narada came in, and the king asked the saint where he had been and what was up. He did not ask Narada to sit down. In fact he kicked a chair towards the saint. Narada thought, "My god, something has happened to this fellow. He is too much." He knew Ravana was a *rākṣasa*, but he never thought he would behave this way. He thought, "This fellow has to learn a few things."

Ravana pompously asked Narada, "What do the people think of me?"

Narada replied, "Oh, everybody is afraid of you. Even children stop crying once your name is mentioned. The three worlds are frightened of you. All talk about you and your strength. Your greatness is known all over." All ten heads nodded. Ravana had ten heads and twenty hands; he could stroke all his mustaches simultaneously. Ravana was very happy to hear Narada's report. But then Narada said, "Yet there is one monkey in Kishkinda who takes you lightly. When I talk of you to him, he says he does not fear such a small, ugly creature with all heads and hands. His name is Vali; he is just a monkey. But he is strong. Perhaps you should teach him a lesson."

Ravana swore, "Indeed I will teach him a lesson." Then Ravana climbed into the *puṣpaka*, his twin engine Cessna spaceship, and had Narada climb in next to him.

They landed in Kishkinda, right in front of Vali's house. Narada went to find out if Vali was there. Tara came out and said that Vali had gone to do *pūjā*. Vali would go everyday to the seashore, bathe, and shape a *śivaliṅga* out of the sand and do *pūjā* to it. Then he would come back. This was his daily routine. He would lift himself and leap across hundreds of miles. Tara suggested that if they wanted to see Vali they should go and meet him at the seashore. Narada came back and told what he had heard to Ravana.

Ravana said, "Let's go. I am ready." Again they took off. Landing near the seashore, Narada led Ravana to where Vali was sitting.

“Where is he?” asked Ravana.

“Right there,” said Narada. Ravana said he could not see a monkey or a person or anything. Narada pointed, “There, you see that hillock, that is Vali’s back. He is leaning forward in prostration to Lord Shiva.”

All Ravana’s ten heads shivered a little bit as the hill moved. Still, Ravana said, “I will go and fight with him.”

Ravana approached Vali and called to him, “Get up, monkey, and prepare to fight.” Vali, engaged in his *pūjā*, ignored the challenge. He was a great *bhaktā*, lost in his *pūjā*. Ravana continued to shout and he pulled Vali’s tail, which Vali did feel. In fact Vali thought it was a crab or some other beach creature that was pinching him. He did not even look behind to see what it was. Vali simply used his tail to thoroughly wrap up whatever sea creature might be there. Vali thought the twenty hands of the *rākṣasa* might be an octopus. He bound it with his tail and continued with his *pūjā*. After his *pūjā*, feeling hungry, having forgotten about the thing tied to him, he took off, moving from tree to tree. Ravana was dragged along through the forest screaming and being scratched and poked by thorns. Vali did not hear a thing; his mind was fixed on getting back to his hut for some food.

When he landed, his son, Angada, came out to greet him and, seeing the creature, asked, “Hey, Dad, what is this strange thing?”

Vali replied, “Oh, I remember, I was doing *pūjā* and some creature was doing something.” Then Vali untied the thing.

Ravana stood up before the truly massive monkey and said, “I have come to fight with you.”

“What?” said Vali. “You are going to fight with me? Get away from this place. Just go and eat for twenty-five years and maybe come back then. What can a puny thing like you do to me?” He was right.

Just then Narada appeared where Ravana had foolishly challenged Vali. Narada does not require a *puṣpaka*. The sage one asked, “Ravana, what happened, you are bleeding all over? You’d better leave.” Never mind, that is Vali. Please understand. Afterwards, Ravana did not like to be reminded of Vali; he was afraid. That was Vali’s strength.

To be continued...

The Wholeness of You by Swamini Saralananda

This is the sixteenth part of the serial article, continuation from August 2022 newsletter.

Creator Of The Total Must Have Total-Knowledge

If the creator of all is the all-knowing 'one', then how to make use of the energies must be only in that Creators' hands. So, the creator must wield all, have control of all the energies and therefore must be all-powerful. Now think back, if god is all knowing and all powerful why would, how could god be 'fashioned' by the created ones who locate god as they see fit, outside the creation, i.e. heaven.

The ancient seers, the preceptors of the Vedas, insisted that god has to be in and through the creation, never away from it. They said simply that god is the creation and set themselves to teaching all about this in full, wondrous, logical (factual) details. Very few people have the inclination or the time to expose themselves to such ancient, esoteric teachings. This book is an attempt to paint the most concise and least culturally laden picture of what was taught.

The five elements and three energies wielded by an all knowing all powerful 'creator' is not yet the completely whole picture. The wise ones understood that the universe was infinite. They could not count every grain of sand nor every snowflake; they were able to extend their logic from the smallest to the largest. Now we are holding with "god, the universe is infinite." As is expressed in one Upanishad: "All that is here is god."

An Infinite Universe Cannot Be Apart From God

Infinite means it includes absolutely everything; it excludes nothing. Science has to accept that the universe is infinite because they have not even any near guesses as to the boundaries and limits of the space of the cosmos. Then never mind the outer limits of our universe, right under our noses can't we see such things as snowflakes. How many have there been in existence before recorded history? And how many of them were just alike? How many more will there be? None alike,...there is infinity manifesting there. Infinite is never measurable. But the point is: Infinite means that neither I nor god can ever be something apart from the Whole of the universe. It means that there is nothing in the universe which is not god. Thus, in addition to being all knowing-omniscient, all powerful-omnipotent, god is also all-pervading-omnipresent.

How Does This Relate To Me?

“What does this all mean to me, in my life? Philosophically and intellectually, if I agree that God and I are not separate, still, that is just words. So, we need to bring the discussion closer in ‘to home’ where we live right here and now. If “god and I are one” how can we understand what our relationship to god should be. If god is everything and everywhere then it should be obvious, that is, the easiest thing to see. Ironically, it is and it isn’t. We need to turn our attention and ‘eyes of inquiry’ to the task, to want to understand and see.

The All-knowing, all-powerful god can be seen in the palm of my hand. I hold in it one leaf. Think about the phenomenon of photosynthesis. Keeping in mind that no human mind has yet learned to replicate it, we can only continue to study it. What is there in the leaf is a whole mini universe of intelligent laws working to give me air and food. The intelligent laws work so that my toxic exhalation is taken in by leaves and given back to me as fresh air. “Laws” means they never fail to do what they are meant to do. Maybe I need to look at all the flora, all the greeneries around me differently. They also give protection. Trees protect us from the scorching rays of the sun and vouchsafe our water. Not to speak of beauty. All given to us by a Giver who is the Lawmaker. (Remember, no personage implied). And this is more perfectly expressed as the infinite, intelligent, infallible Order.

Think about the sun: It is the source, the ‘parent body’ of the earth. For that to be so, earth coming from the sun, it involved an unimaginable complex of intelligent laws for that to happen in just the way it did. Because of that we can exist on this living planet. A new creation Earth came into being directly from the sun. All.... Intelligent creative energy at work. And further, the sun’s energy sustains us, in fact, all energy is heat which means that the source of all energy for our Earth is the Sun. All secondary forms of energy trace back to, are sourced in, are dependent on the sun.

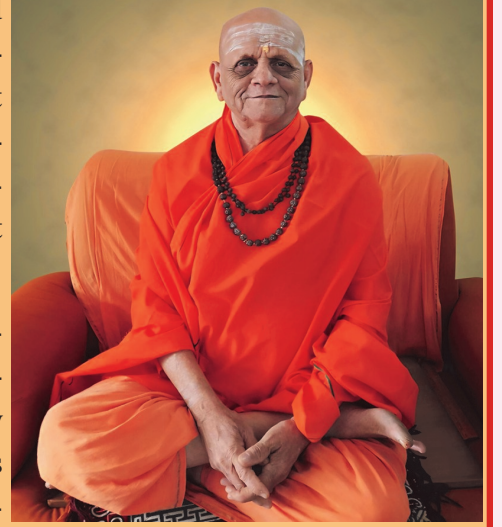
Typically, people think of it as only a big, gaseous, burning ball in the sky. But it is the ‘great generator’ in the sky generating energy for absolutely everything. The sun sustains our life, our body warmth, the growth of our food, all happening according to definite, dependable laws, intelligent laws. The sun maintains our electro-magnetic field with the intelligence that the earth as we know it, is neither too close to it to burn nor far enough away to totally freeze. That same field keeps us intelligently in orbit and maintaining our law of gravity so we can sit comfortably without floating up. *To be continued...*

Swami Sudheeranandaji

Swami Sudheerananda Saraswati attained maha samadhi on September 23, 2022 at his kuteeram at Coimbatore. His Guru Pujya Swami Dayananda Saraswati attained maha samadhi on September 23, 2015. Date of maha samadhi for both the mahatmas are the same.

Swamiji's purva ashrama names were Shanmugavel and Dhira Chaitanya. He was born on December 16, 1945 at Pol-lachi. He successfully completed the first long term course at AVG, Anaikatti during 1990-94. He was given sannyasa diksha on March 7, 1997 at Rishikesh by Pujya Swamiji. Swamiji has been teaching Vedanta and Sanskrit from 1994 at Coimbatore and Tirupur.

Swamiji's sacred body was kept in a bhu Samadhi on September 24, 2022 at the land opposite AVG, Anaikatti Gurukulam. On October 8, 2022 a shodashi was organised by Swamiji's disciples at AVG, Anaikatti. Around 250 students attended. At 10 a.m. in the bhu Samadhi, astotra sada namavalli was chanted. Moola mantra japa and traditional puja were performed.



At 11:30 a.m. in the lecture hall, Swami Sudheerananda's Guru bakthi, simple living, humility and self discipline were praised by the speakers. Swami Sadatmananda told that on the 16 th day of maha Samadhi of a sannyasai, 16 sannyasis are invited and we invoke their grace. For the 16 mahatmas, 16 items are offered as dakshina. The big crowd that had turned up shows how many lives Swamiji has touched by his life and teaching.

Swamini Brahmaleenananda, Swami Tadevananda and Swami Nityamuktananda, who were classmates of Swami Sudheerananda during the long term course at Anaikatti during 1990-94 spoke about his simplicity, friendliness and depth of knowledge of Tamil Vedanta texts especially Kaivalya Navaneetham,

Swami Natesananda who was given sannyasa diksha by Swami Sudheerananda spoke about Swamiji's self discipline, committed teaching of Vedanta and Sanskrit and his long association with Swamiji. Swamini Mahatmananda of Tirupur was present along with her hundreds of students.

Sri K. Sampath, an ardent disciple was served Swami Sudheerananda, proposed a vote of thanks. At 1 p.m. in the dining hall, 16 Sadhus were offered 16 items of gift as dakshina. Lunch bhandara was offered to the Sadhus and the students present. *Om Tat Sat*

"Swami Sudheeranandaji was a great sadhu. He inspired many seekers by his simple life style and teaching. He continues to live in the hearts of his students and devotees inspiring them to lead the life based on the teaching of scripture he imparted. Om shanti." - Swami Sadatmananda Saraswati.

Three month Tamil Vedanta course Valedictory function

Valedictory of the three months Vedanta Course in Tamil was held on October 16, 2022 at Arsha Vidya Gurukulam, Anaikatti. This was the first three months course in Tamil conducted in Anaikatti . The course was offered free. 54 students successfully completed the course. Swami Jagadatmananda was the Chief Acharya, who taught Vedanta, Sanskrit, Meditation and Satsangh. He taught Tattva Bodha and selected verses from Bhagavad Gita and Vivekachudamani. Swamini Vedartananda and Swamini Saradananda taught Chanting.

Swami Sadatmananda addressed. He congratulated Swami Jagadatmananda and the students for successful completion of the course. He told that we should have gratitude to Bhagavan and the Guru parampara. Let us be more of a contributor so that our mind expands. The essence of Vedanta is – All that is here is Isvara and you are that Isvara.

Students honoured Swami Tadevanada, Swami Sadatmananda and the Teachers.

Swami Sakshatkrutananda had sent a video message. He said that it was good that they were able to study Vedanta in their mother tongue Tamil. Karma yoga is for mental purification. Upasana is for concentration. We have to do repeated sravanam, mananam and nididhyasanam. We can attain jivan mukthi here and now.

Swami Tadevananda appreciated the efforts of Swami Jagadatmananda in taking care of all aspects of the course. Jnanam is expressed in emotional maturity. Do not disturb others and do not be disturbed by others.

Students shared their experience. Some students enacted the tenth man story in Sanskrit. They expressed their understanding of the teaching. Wonderful transition in three months. participation certificate was awarded to the students.

Swami Jagadatmananda thanked his teachers Pujya Swami Dayananda Saraswati, Swami Sadatmananda, Swami Paravidyananda and Swami Viswatmananda. He thanked Swamini Vedarthananda and Swamini Saradananda for teaching Chanting. He thanked Swami Tadevananda for sending 15 prepared students. When Pujya Swamiji attained maha Samadhi, he decided to dedicate his life for spreading the message of Pujya Swamiji. Swami Sadatmananda appointed him initially as an Advisor and later as a Trustee in Arsha Vidya Gurukulam, Anaikatti.

Swamiji thanked the staff and workers for their support during the course. The function concluded with vote of thanks.

Report by N. Avinashilingam

Photos in cover page #2

Arsha Gurukulam, Somangalam, Chennai - An Appeal

Arsha Gurukulam is situated in the village Somangalam, 9 Km from Tambaram, the southern suburb of Chennai. The Ashram is blessed with the temple of Lord Vidya Dakshinamurthy, consecrated by Pujya Swamiji himself. The Ashram has been created as per the desire of Pujya Swamiji, for the benefit of the Sadhus in Pujya Swamiji's parampara to do their Sadhana and senior students of Vedanta to have advanced studies. For the sake of their studies, a Digital Library has been created in the name of Pujya Swamiji. This library holds thousands of palm leaf manuscripts, many of them are over 2000 years old in digital format as per the wishes of Pujya Swamiji. The Ashram has 14 self contained single rooms, 4 large guest rooms with kitchenette, an open air theatre with stage and dressing rooms, audio equipped large lecture hall for accommodating more than 50 students, yoga hall of the size of the lecture hall, a large kitchen and dining facility for over 30 people in one batch of serving. The Ashram is in its natural surroundings of mango trees, palm trees and coconut trees. All the buildings wear a classical look with brick structure.

There is daily morning Rudra Abhishheka puja and evening arati for Lord Vidya Dakshinamurthy. A few camps have been conducted recently in the Gurukulam for the students of music who wanted to have an introduction to Vedanta. Regular weekend Vedanta classes are being planned. Ashram is a nice place for conducting camps by Acaryas of Vedanta, Yoga, classical music etc that were patronised by Pujya Swamiji. Devotees of Arsha Gurukulam, Somangalam can earn Punya by requesting for special 11 Dravya Abhisheka Pooja to Lord Vidya Dakshinamurthy and one day Sadhu Biksha by transferring ₹3,000 to

Annai Charitable Trust
Account No: 036109000208428 with
City Union Bank, Mandaveli, Chennai
IFSC: CIUB00000036

giving details of name, Gotra, Star, Rasi, date of Pooja, details of sankalpa and details of Transaction reference for the Amount transferred to Swami Shiva Swaroopananda Saraswati.

Ashram also maintains a huge Goshala with over 80 cows in a village nearby. The local villagers and around are helped by Goshala when they want to dispose off their cows, by giving them generous financial assistance. Maintaining the cows require large finances.

Donations are welcome from anyone who would like to participate in the activities of ashram that will go mainly to the maintenance of Digital Library and Goshala.

You may contact Swami Shiva Swaroopananda Saraswati, Cell +91 8300230283, email ID agsomangalam@gmail.com

We are pleased to announce **two Vedanta Camps** in our **Arsha Gurukulam, Somangalam, Chennai**. (20-11-2022 to 26-11-2022) & (12-12-2022 to 18-12-2022)

ACARYAS

SWAMINI VIDYANANDA SARASWATI

Swaminiji is a direct shishya of Poojya Sri Swami Dayananda Saraswatiji, having done a longterm course in Vedanta and Samskrutam under him in Anaikatti. She has been teaching Vedanta and Samskrutam for the past 10 years and has many students in Chennai, Madurai, Tirunelveli, Dindigal, Thoothukudi, Sivakasi and Coimbatore. She has also trained a number of teachers to teach our sanatana dharma and values to school children. At present Swaminiji is an Acarya of the three years course conducted by Swami Dayananda Ashram, Rishikesh.

SWAMI SHIVA SWAROOPANANDA SARASWATI

Swamiji is an ardent devotee of Pujya Swami Dayananda Saraswati. Swamiji did a long term course partially with Pujya Swamiji and Swami Sakshatkritananada. He also did a full residential course with Acarya Swami Sadatmananda and Swami Shankarananada in Anaikatti. He is taking care of the Ashram in Somangalam and teaching Vedanta online.

SWAMI SACCINMAYANANDA SARASWATI

Swamiji is a direct shishya of Pujya Swamiji and Acarya Mataji Brahmaprakashanandaji, and has done a longterm course in Vedanta and Sanskrit at Arsha Vijnana Gurukulam, Nagpur. He has been teaching Vedanta, Vedic chanting, Purana, Itihasa and sanskrit for last 10 years in schools, centers, temples and also in prisons in most states of Malaysia. He has conducted many spiritual Camps for school and college children and also elders to spread the message of our Sanatana Dharma.

SHRIMATI REVATHYJI

Revathy has been pujya Swamiji's student since a young age. She attended a longterm residential course on Vedanta and Sanskrit with Pujya Swamiji, Swami Sadatmananda and Swami Shankarananda at Arshavidya Gurukulam annaikatti and continued her full time Vedanta study with Swamini Brahmaprakashananda Saraswathi at Arsha Vijgyana Gurukulam in Nagpur. She is presently taking online classes on Vedanta and sanskritam.

First Camp Schedule

5.30am – 6am	Meditation
6am – 7am	Temple Puja
7am	Guru Puja
7.30am	Breakfast
8.15am – 9.15am	Bhaja Govindam (Swamini Vidyanandaji)
9.30am –	Chanting Class
11am – 12pm	Essence of Gita (Swami Shiva Swaroopanan-daji)
12.15pm	Lunch
4pm	Tea Time
4.15pm – 5.15pm	Mundakopanisad (Swami Saccin-mayanandaji)
6.30pm	Temple Puja
7.15pm	Dinner
7.45pm	Satsang

Second Camp Schedule

5.30am – 6am	Meditation
6am – 7am	Temple Puja
7am	Guru Puja
7.30am	Breakfast
8.15am – 9.15am	Sadhana Pan-cakam (Swamini Vidyanandaji)
9.30am – 10.15am	Chanting Class
10.30am – 11.30am	Karma Yoga (Swami Shiva Swaroopanan-daji)
11.45am – 12.30pm	Tattva Bodha (Revathyji)
12.30pm	Lunch
4pm	Tea Time
4.15pm – 5.15pm	Kathopanosad (Swami Saccin-mayanandaji)
6.30pm	Temple Puja
7.15pm	Dinner
7.45pm	satsang

Note: Students are requested to be at ashram one day before each camp start date and try to leave ashram the day next to the last day of each camp. Please try to bring your basic things like toiletries etc. Please try not to go out of ashram without Acarya's permission. Students may be asked to do some seva (help) if needed, so please make yourself available for seva. We may charge a minimum Dakshina for each camp and any donation is most welcome.

For further details Please contact or Whatsapp:

Swami Shiva Swaroopananandaji +918300230283.

Vedanta Camp in Arsha Gurukulam, Somangalam

Swamini Sumatmanandaji planned a three days retreat from 14 -16th Oct '2022 in Arsha Gurukulam, Somangalam, an ashram near Tambaram, Tamilnadu, An ideal place surrounded by mango groves with excellent facilities for temple puja, meditation, yoga and Vedanta classes. It was Pujya Swamiji's sankalpa to have this Arsha Gurukulam near Chennai and had blessed it in 2015 as a learning centre , with a digital library and research centre.

12 mumukshu students of Swamini from Hyderabad, Delhi, Chennai and Mysore gathered at Somangalam where Swaminiji taught the new, profound text, Kamalajadayitaash-takam dedicated to Sharada Devi of Sringeri and composed by the 33rd Sringeri Shankaracharya, in which there is a fervent appeal to Devi to bestow Sadhana Chatushtayam- a pure mind and Atma Vidya- instantly, without delay! This beautiful prayer seeks spiritual growth and is worth learning and reciting everyday at home specially by a serious spiritual aspirant.

Many students attended ' in person ' classes for the first time after 3 years of online Gita session. Face to face contact and direct class experience was simply awesome.

Swaminiji explained each word and the meaning beautifully from a vedantic angle and with such crystal clarity that we picked up all the 8 verses of Kamalajadayitaashtakam with ease!!

We were privileged to be the first batch of Vedanta campers at Somangalam Gurukulam which is managed with great devotion by Swami Shivaswaroopanandaji and well supported by Kannan and family. It has a very beautiful temple of Lord Vidya Dakshinamurthy and a small Ganesha shrine under a bamboo grove.

Swamiji performs morning and evening pujas and Guru padapuja meticulously. The early morning Rudrabhishekam and beautiful alankarams of the Lord done with great devotion are so divine.

We also had a few enjoyable interactive and fun filled sessions of Samskritam Sambhashanam taught by one cheerful Bhagini Vengalakshmi of Samskrita Bharati, Chennai. Every day ended with Satsang including elevating bhajans. In addition we chanted 6 chapters of Gita and also Lalitha Sahasranama and Vishnu Sahasranama parayanams. Amma also did brief meditation sessions each day.

One Satsang with Swami Sakshatkritanandaji , transiting via Ashram ,resident Acharya of Rishikesh Dayananda Ashram was a surprise bonus and a great blessing for all of us. In a brief address, Swamiji highlighted the value and role of self knowledge.

On the last day Mr Kannan and family were present and spoke in detail about Pujya Swamiji and vision and purpose of Somangalam gurukulam, they invited all to revisit.

We enjoyed the stay in this Gurukulam's serene pollution free atmosphere in comfortable single rooms with attached bath. Food was also good.

We were immersed totally in a different world for these three days, cut off from our role plays and worldly routines. From a spiritualistic atmosphere now we have to go back to daily routines. But the impact we have had will surely have its influence.

Just as we charge our laptops and mobile phones regularly, we need to recharge ourselves with spiritual energy by attending such camps. Such periodic camps centered on a Vedic lifestyle are rejuvenating and contribute to inner growth, clarity and peace.

We are thankful to Amma for giving us this opportunity. Thanking Mr Kannan and his family for all facilities and support.

Praying to Ma Sharada, Kamalajadayita, to bestow us with good health and deep shradha, to pursue this spiritual journey and to bless us with spiritual knowledge and alert mind.

विद्यां शुद्धां च बुद्धिं कमलजदयिते सत्त्वरं देहि मद्यम् ।

Om Tat sat. Om Sri Gurubhyo Namah.

- Report by Sudha Ramanathan and Jaishree Raghunathan, students of Swamini Sumatmananda



Ārādhana Celebrations report

With the blessings of Lord Sri Gaṅgādhareśvara and Goddess Haimavati, the 7th Ārādhana celebrations of Pujya Sri Swami Dayananda Saraswatiji was held at Swami Dayananda Ashram in Rishikesh from 21st to 23rd September, 2022.

The celebrations took place over three days and included a number of traditional and cultural programs and was attended by over two hundred disciples, students and devotees of Pujya Swamiji.

The first two days included a number of events; a bhāṣya pārayāṇa was held, in which the introductory commentary (upodghāta bhaāṣyams) by Sri Adi Śaṅkarācārya on the Upaniṣads, Bhagavadgītā and Brahmasūtra were recited. An Arsha Vidya Meet was held over two days, which was attended by a number of Ācāryas, disciples and teachers of the Arsha Vidya Sampradaya (*Photo in the cover page #31*).

The cultural programs included a Bharatanāṭyam performance by Kum. Ishwarya Chaitanya from Bangalore, a Carnatic vocal concert by Smt. Srividya Ganesan from Chennai, and a play ‘Ma Durga’ by students of Swami Dayananda School. All the programs were well appreciated by the audience.

The main Puja for the Ārādhana was held on the 23rd morning at Pujya Swamiji’s adhiṣṭhānam. A large number of people participated in the puja and were able to offer their respects and gratitude to Pujya Swamiji. All the disciples had an opportunity to offer milk abhishekam to Sri Swami Dayānandeśvara. A live telecast of the event was made available through the ashram website, which further enabled thousands of devotees of Pujya Swamiji to witness and be part of the puja.

The celebrations were concluded with a ‘sādhu ārādhana’, in which Sri Swami Sudhanandaji was honoured for his unwavering and unquantifiable seva to Pujya Swamiji and the ashram for over fifty years. Swamiji then honoured all the visiting Arsha Vidya Teachers with rudrākṣamālās, vastram and dakṣiṇa along with biography volumes of Pujya Sri Swamiji. Mahāprasāda was distributed to all those present for the celebrations. Sri Krishnan of Krishna Sweets generously sent 500 packets of Sweets for distribution on Ārādhana Day.

A sādhu bhandara was given after the celebrations for 300 sādhus by Sri R.Kannan of Chennai and Sri Swami Satprakashananda Saraswati of Malaysia.

Photos in the cover page #31 and #32

Book Release - Mandukya Karika with Shankara Bhashya

The **Mandukya Upanishad with Gaudapada Karika, Shankara Bhashya and Pujya Swamiji's commentary** on the same for all the four prakaranas - is the most anticipated book of the year. It was taught during the first long term course (1990–1993) at the Arsha Vidya Gurukulam Anaikatti by Pujya Swamiji. The book was released on **September 23, 2022 at the Rishikesh Ashram** as part of the 7th Aradhana celebrations.

Arsha Vidya Research and Publication Trust took up the transcription, editing and publishing the Mandukya Upanishad. Guided by Swami Sakshatkrtananda, the AVR & PT team worked for 18 months to bring out this four volume book which will be of great interest to students of Vedanta. Smt. Sheela Balaji pitched in with a divine cover design befitting the content and the teacher.

Pujya Swamiji's teaching tenure spanned almost 50 years as one of the senior acaryas mentioned at the Aradhana celebrations. The time period of this book falls mid-way and hence has the flavour of Pujya Swamiji's teachings across the 5 decades. As one turns the pages, readers will witness and reminisce the thought-provoking messages that he imparted. We thoroughly cherished every moment of creating this book, and are sure readers will enjoy it as well.



During the book release function, a translation work of Mundaka Upanishad in Hindi from the original text earlier published by AVR and PT was also released. The translation has been done by Swamini Prabhananda Saraswati and will benefit all Hindi readers. Om.

Book Release - "Adippadai Prachinai" (Tamil Book)
Translated version of Pujya Swamiji's book "The Fundamental Problem".

At Arsha Vidya Gurukulam, Anaikatti, Acharya Shri.Rangaji and Acharya Smt. Suryapriyaji, conducted a retreat on Vedanta texts.

One of the main highlights of the retreat was the release of the book in Tamil, "Adpadai Prachinai", a translated version of Pujya Swamiji's book "The Fundamental Problem".

Under the guidance of Swami Ramesvarananda, led by Acharya Smt. Suryapriya ji and Acharya Shri. Rangaji, all the books of Pujya Swamiji are now being translated into Tamil, to enable the reach of Pujya Swamiji's books farther and deeper. With the blessings and guidance of Swami Ramesvarananda, the acaryas have taken up this work of translation as their means to dwell on the subject. In this series, this is the second book in line where the first one was "The Teaching Tradition of Advaita Vedanta" translated as "Advaita Vedanthathin Marabu Vazhi karpitthal".

The book "Adippadai Prachinai" was released with the auspicious blessings of Swami Sadatmananda, released by Swami Jagadatmananda who is also a teacher of Vedanta in Tamil. The books were distributed to all the retreat attendees and also some books have been kept at all the centres for Tamil students to have easy access



For your copy of the book, please reach out to Arsha Vidya Research and Publication Trust. Website: www.avrpt.com

An Analysis - Claypot and Ropesnake

The mithyā we confront in life, this statement presumes we understand mithyā in all its glory. The glories fall under the definition 'anything seen other than what it is'. Now coming back to the original statement, the mithyā we confront in life largely, does it fall in the category of clay seen as pot (or) rope seen as snake? Since 'bādhita anuvṛtti', means some things we know are not as we see them to be, even then we continue to perceive so, like even pot-clay. This is referred to as jñāna adhyāsa and not artha adhyāsa which is a rope seen as snake. So cognitively we correct our vision and then it should be all fine. Clay seen as pot and when we do vyavahāra, that mithyātvam of pot does not affront us, in fact it is useful. But most of our important transactions, be it may, with objects, situations, or relationships, are by imputing an exaggerated value where it does not exist. It evokes either exaggerated importance or exaggerated fear. Either way it falls under the mithyā category of the type rope-snake rather than clay-pot, subjectivism superimposed on objects. If we avoid this subjectivism and move our life one notch up to clay-pot level, vyāvahārika(objective) mithyā, that itself is a big step in self-growth. Okay, even subjectivism is because of some background, we can contend. But having born human, one does not have the excuse. One has the capability to grow over to be objective. Of course, pray, pray your heart out to be that sane atleast. So cognitive understanding and all that goes with it is the solution. The consequence of not being objective is we are not able to accept that something different from our expectation happening around us at the level of vyavahāra, we manipulate knowingly or unknowingly, looking for greater satisfaction, we exaggerate and slip into fears, disappointments, the exaggerated fears are referred to as prātibhāsika mithyā, that is a kind of frying pan to fire situation, rope-snake mithyā. So the cycle of dharma-adharma/hetu-phala/puṇya-pāpa/janma-maraṇa cycle is essentially manifestation of our responses due to exaggerated values. When we refer to them as rope-snake mithyā, our ignorance is striking. That's why Pujya Swamiji insists the big picture has to be there. Then we can discern vyavahāra as vyavahāra and won't slip into exaggerated values/fears. The big picture is Paramārthika, 'param dr̥ṣṭvā'(B.Gītā.2.59) and that understanding is inevitable for sane life even to deal in vyavahāra correctly. Paramārthika is seeing things as they are, vāstavam in the absolute sense. As I said earlier relative vāstavam which we see in vyavahāra does not satisfy us. Satisfaction thy name is absolute vāstavam, that is what we are, the big picture. But how to see that? Learn to look at life through the vision of a saintly person whom we see 'satisfaction personified.' With śraddhā approach him and request him to teach. Om

- by Swami Ramesvarananda Saraswati, Jñāna Pravaha, Manjakudi

Retreat and Workshops at Jnana Pravaha, Manjakudi

FIRST LECTURE BY SWAMI DAYANANDA STUDY CIRCLE

An Five-day interactive workshop with Bramacharini Nandana Chaitanya on “An Introduction to Vedanta”.

Vedanta is a subject available for scrutiny by logic and reasoning. It's a subject where students are encouraged to question and develop the intellect that helps them understand that each one of us is free from all limitations. That's exactly what the students of Bramacharini Nandana Chaitanya's five-day interactive workshop titled, 'An Introduction to Vedanta' did.

Organized by Swami Dayananda Study Circle, this workshop provided students an overview of the subject called Vedanta. Every day, the session touched upon rich insights that have been passed down from Gurus. Nandanaji shared how this knowledge of Vedanta helps transform our life. The main takeaway from this workshop was that when equipped with this knowledge (Vedanta), one will learn to live a peaceful life, and efficiently manage the dynamic world that we all live in.



- Day 1 – Texts, A Valid Means of Knowledge
What are the Vedas and their auxiliary texts? Brief introduction into the ancient schools of thought from India.
- Day 2 – Ignorance & Knowledge
What is the Bhagavad Gita and how can this knowledge help me in my life. Birds eye view of the Gita's teachings.

- Day 3 – Sambandha (Connections)

Selected verses of the Bhagavad Gita and their relevance for modern times mind management techniques.

- Day 4 – Human Pursuits

An introduction to the purusharthas – the primary goals of all human beings is to discover the true purpose of your life.

- Day 5 – Understanding the Fundamental Problem Through Q and A

The workshop sessions were streamed via Zoom to 100+ registered participants

SADHANA PRAVAHA AT JNANAPRAVAHA, MANJAKKUDI

Arshabodhini conducted their 4th camp at Jnanapravaha facility at Manjakkudi from 7th-10th October 2022 .

Two texts, Bhaja Govindam and Sadhana Panchakam, were taught by Guru LavanyaJi during this 4th camp at Jnanapravaha, Manjakkudi. Every day, 5 classes were scheduled and both texts were completed successfully in 3 days. Gopooja was conducted and attended by all including Swami Ramesvaranandaji and the vidyarthi.

Around 40 vidyarthi attended the camp and as special invitees, teachers from Dayananda School and Colleges attended. All the vidyarthi were very appreciative of all the facilities provided and also the food. At the inaugural session and final session, both, Swami Ramesvarananda and Sri Rajagopal briefly spoke sharing details of Jnanapravaha making teachings of Pujya Swamiji available in book and digital formats and also other activities of SDET in and around Manjakkudi.



On the final day, there was a feedback session after which the felicitations took place.

Om Tat Sat



Arsha Vidya Research
& Publication Trust

Presents

FREEING OUR FREEWILL

- A SERIES ON UNDERSTANDING HUMAN PURSUITS -

Human pursuits are commonly directed towards security and pleasures in that order, ofcourse governed by dharma, in modern parlance rule of law. But our Vedas postulate moksha, 'freedom' to be the ultimate goal of human life. That is, when one feels secure and reasonably satisfied with life, he or she will seek a higher meaning for fulfillment in life.

Freedom, does it mean freewill? There seems to be no equivalent word in the shastras. Freewill is being talked about, however, do we actually have freewill? What denies or restricts it? How can one expand its range? Our actions seem to be defined by our desires, not our freewill. So, how do we truly free ourselves?

We will examine in this talk.

November 4, 2022 | 6:30 pm.

Jnana Pravaha, Swami Dayananada Educational Campus
Manjakkudi, Tiruvarur District.

Please call or whatsapp +91 95000 60154 to register for this lecture.

Zoom streaming from Manjakkudi

Click here to confirm your participation link
<https://forms.gle/nvn5yDME9PAZQ2Ms8>

OUR TEACHER

Swami Shankarananda is a disciple of Pujya Sri Swami Dayananda Saraswati. He had the privilege of studying with Pujya Swamiji and all his disciples who taught at the Arsha Vidya Gurukulam in Saylorsburg, USA including Swami Veditatmananda, Swami Tadatmananda, Swami Pratyagbodhananda and Swami Tattvavidananda for many years. Swamiji is a good teacher of both Vedanta and Sanskrit. The teaching shines through his unique style which awakens and inspires one to enquire further, dispelling false notions and enabling clear thinking leading to the discovery of one's own reality.



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Arsha Vidya Meet at Rishikesh – Sep 2022



Aradhana celebrations at Rishikesh - Sep 2022



Pujya Swamijis aradhana at Rishikesh

